

# CHRISTIAN INTELLIGENCER.

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"I AM SET FOR THE DEFENCE OF THE G(S)PEL."—Paul.

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[No. 25.]

[For the Christian Intelligencer.]

## Gospel Dissertation.

"For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ."—2 Peter i. 8.

Much is said among professors of religion about experimental godliness. Each denomination, from the mute and humble Quaker who performs his devotions in the noiseless assembly of meditative worshippers, to the shouting and boisterous fanatic, whose secret exercises in the *grove*, disturb the inhabitants of the neighboring village, through all the intervening grades of professors—each denomination, we observed, maintains, that its own principles of doctrine and manner of worship are best calculated to promote the practical objects of religion. And although, in the forced union of other sects, the Impartialist is lightly esteemed by all, and his doctrine denounced as most demoralizing and pernicious, still, we have reason to be thankful that one source of consolation is left us; for there is a standard to which we have a right, in common with others, to appeal, for the solution of all controversial questions. We have the greater reason for gratitude, in this case, since to assert directly one's own virtues, would be esteemed egotism, and to single out and censure another, for immorality, would be—persecution. It is on account of the censorious judgment of other denominations, that we have cause of complaint. In our turn we wish to adopt a more fair and honorable measure for the adjustment of controversial differences. We appeal to the law and the testimony; to the *holy Bible*; especially, to the scriptures of the New Testament. There the fruits of genuine, experimental piety are clearly defined; and the man who abounds most in these, is the most deeply experienced in religion, let the sectarian name, terminating with an *ism*, be what it may. Even the text now before us, taken in its proper connexion, speaks volumes upon this subject. Let us therefore direct our attention to it, by considering, first, the knowledge of our Lord Jesus Christ; and secondly, those things, abounding in which, the christian is neither barren nor unfruitful.

I. The knowledge of Christ, here mentioned, implies something *more* than a speculative faith, and something *less* than a certain perception, arising from personal acquaintance or observation; at least, this is true of Christians in general, whatever exceptions may be made, for the apostles and primitive followers of Christ, who were

his contemporaries on earth. It may, perhaps, as well be denominated *experimental* knowledge. As saith the apostle, when speaking to the Corinthians. "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." 2 Cor. viii. 7. To the Ephesians, the same author, speaks of "faith and knowledge." (See Eph. iv. 13.) From these, and many other passages, which might be quoted, it appears, that faith and experience united, constitute a peculiar kind of knowledge. It may, we think, be thus illustrated. A young man has put into his hand a volume of rules and maxims, promotive of morality. He is so fully convinced of the utility of its moral precepts, that he reduces more or less of them to practice. Suppose he was to adopt the sage advice of Franklin, the exemplar of moral virtue, and go upon the principle that *industry, temperance and moderation*, were most conducive to health and enjoyment, and should find, by happy experience, that it was true; could he not, with much propriety, say, he *knew* that the precepts he had learned, were good? This knowledge would be *experimental*; and, although he might find some exceptions to the general rules laid down in his book, yet, as a whole, he might pronounce it useful and good. As far as the experimental christian has followed Christ, and his commands, he *knows* their value; and believing that every other part of the christian system, is also divine, he has the knowledge of Christ, in his religion.

This knowledge is *progressive*, like that of almost every thing else. "Being fruitful in good works, and *increasing* in the knowledge of God." "Grow in grace and in the knowledge of our Saviour Jesus Christ."

It requires also to be renewed, or recalled to remembrance by a frequent recurrence to fundamental principles, and the authority on which this religion is founded. Attainments in any other science, as well as the science of sanctity, would be gradually obliterated from the mind, were it not for a similar renewal. "Put on the new man which is *renewed* in knowledge, after the image of him that created him." Even the real believer in Christ, cannot reflect too often, nor too seriously, on the knowledge of the things of Jesus, which he has acquired; that he may continue to increase in experimental and vital godliness. By inattention and mere worldly pursuits, the greatest proficient in divine knowledge, may decline into frigid speculation, or lifeless formality.

II. But you are impatient to hear of those things, abounding in which, men are "neither barren nor unfruitful in the knowledge of Jesus." We cannot but remark here, that the comparison is peculiarly happy. The evangelical, experienced believer is compared to a good tree, bearing an abundance of fruit, while the mere theorist is left to resemble a fruitless and verdureless shrub. But it must not be forgotten that religion must exist in the heart, in order to be there productive. "If these things be in you and abound." One cause, we may naturally suspect, why there are so many fruitless professors of universal, impartial Benevolence, is, that they have gone into the doctrine, instead of RECEIVING the truth, into good and honest hearts. Have not many of them fled from other persuasions, though they were never settled in any religious opinion, and sought the retreats of Universalism to shelter them from a sulphurous, doctrinal tempest, which beat too vehemently upon their heads? Do not the dissolute and habitually profane, who would desire to be christened by some appellation that would screen them from the reproach of open infidelity, accept the name of "Universalist" at the hand of limber-tongued religionists, though conscious in themselves, that they have imbibed none of the principles of our doctrine? Let all such, from henceforth, remember, that "these things" must be in them and abound, or they are not entitled to the appellation in question. These things are thus specified. 1. "Faith"; not in the dogmas and inventions of men, but in the Lord Jesus Christ. 2. "Virtue"; or moral goodness. An uprightness of conduct which is neither produced by the fear of an endless hell, nor the expectations of an eternal heaven, as a reward; but which proceeds from the fitness, propriety, and excellency of virtue itself. 3. "Knowledge"; as before explained. 4. "Temperance"; or a prudent and moderate use of the blessings of Heaven. 5. "Patience"; that the believer in Christ may wait quietly, having done his own duty, for the prosperity and prevalence of his cause. Your humble servant is persuaded that he has seen not a few, in the circle of his acquaintance, who have engaged with a good degree of zeal, virtue, and knowledge in the divine cause, and having flattered themselves with the expectation of immediate success in their undertaking, have become impatient and discouraged at the tardy movements of the Saviour's chariot wheels, and in an unlucky moment, turned again to the weak and beggarly elements of anti-christian doctrines. 6. "Godliness"; having a constant eye on our accountability to God, as well as to the laws of our country. 7. "Brotherly kindness"; remembering that in the christian profession, the virtuous and pious, whether affluent

or indigent, meet upon a level. The man who has, with equal industry, been more prosperous than his brother, has reason to be thankful; but must not vainly conceit he is of a higher grade in the scale of intellectual being, on account of his wealth. Let him remember the poor and the needy, especially, the suffering widow and orphan children, of a departed brother. 8. "Charity." Above all things, let the proficient in the knowledge of Christ, put on Charity, the bond of perfectness. Charity is that heavenly principle, which, commencing its beneficent operations at home, extends the sphere of its exertion from one circle of limitation to another, till it embraces in the arms of its ardent desire, the welfare of the whole fraternity of man.

Such my friends are the fruits of the experimental believer in Universal Grace. Let us not be deceived; this religion requires us to be fruitful; not wordful. And we assert, without fear of contradiction, that one harvest of good deeds, like those, is of more value, than all the *relations of experiences, visions, and trances*, that an hundred years can afford. Even our children would become our instructors, if we put *words for fruits*. Should they solicit some delicious fruits at this season, not a *basket of words*, nor all the *labels* in a confectionary, would satisfy them. Let us therefore convert the cold and sterile region of speculative religion, into a garden, enamelled with flowers and enriched with fruits, by abounding in the things of Jesus.

TITUS.

[For the Christian Intelligencer.]

### Christ our Example.

"But made himself of no reputation." Philip. ii. 17.

Notwithstanding the uncommon endowments and official elevation of Jesus Christ, he is held forth, in the scriptures of the New Testament, as a most proper and perfect example for all men to imitate. Nor is it easy to conceive of a circumstance to which man is subjected, in which he would be constrained soberly to hesitate concerning the course he should pursue, but that it would be safe and prudent to inquire, what the Saviour would have done, being placed in the same situation. Would the readers of the Bible meditate more upon this point, and endeavor to conform to the examples of Christ, happy would it be for them and others. Even, in the self-denying and extraordinary case mentioned in the text, a requisition is implied, that we follow Jesus, if occasion require, in making ourselves of "no reputation," for his sake. We must submit to momentary abasement and dishonor, confiding in the almighty promise, that, "he that humbleth himself, shall be exalted," in due time. To make one's self of no reputation, as here intended, is, to act with

reference to a higher motive than popular applause and worldly fame. To prevent a misuse of the words before cited, and to render them instructive and useful, let us inquire, first, *How* the Saviour made himself of no reputation; secondly, *Why* he pursued that course; and, thirdly, show wherein his example may be safely imitated.

I. How did Jesus make himself of no reputation? Not, surely, by discountenancing deeds of mercy and kindness; not, by encouraging profligacy, vice, and oppression. Not, by leading a life of irreligion; indulging in profanity; spending his time, earnings and strength, like a debauchee. He did not make himself of no reputation, by endeavoring to undermine the foundations of equity and justice, withholding the guilty from just severity and exposing the innocent to undeserved punishment or suffering. He did not enter into any conspiracy against the government of the country, maintain a system of libertinism, commit sacrilege at the altar of devotion, or disclaim the virtues and good qualities of men of any nation under heaven; and yet, he "made himself of no reputation." But we must again inquire, *how* could it be?—Astonishing it will appear, when we come to learn, that the abasement and depression of Jesus, were the result of his pursuing an independent, upright and honest course of obedience to the will and pleasure, of his Father and our's! To establish and maintain the eternal truth, to which he came to bear testimony, it was indispensably necessary to oppose the popular errors and denounce the fashionable vices of the day, in which he taught. Hence, the holy indignation of the priests and their minions, together with the frown of rulers and their courtiers, fell upon him, like a tempest, and every envious arrow was hurled forth, that might wound the honor and glory of his cause. Unfavorable as it might be to his reputation, the merciful Saviour of sinners kept a single eye on the great object of his pursuit, and "having the form of a servant and being fashioned as a man, he humbled himself, and became obedient unto death, even the death of the cross." His conduct was not the result of a time-serving policy, which would conform every thing; to the freaks of the fashionable, and the whims of the popular. But with a consciousness, independence and magnanimity, becoming one, engaged in the best, the greatest, the noblest of causes, Jesus met and surmounted dangers, difficulties and death.

II. But *why* did the divine Instructor pursue a course which was sure to excite the opposition and indignation of all the professors of religion as revealed in the Old Testament, and choose for his companions and assistants *irreligious* fishermen and mechanics, and receive the applause of "the

world" only, which is said to have gone after him?

One reason undoubtedly was, that he acted from conscientious and noble principles, loving the praise of God, more than the praise of men. His obedience to his Father's will, was not a reluctant, heartless service, distorted from him by the pressure of occasions. No; "it was his meat and his drink;" and stronger expressions could not have been used.

Another reason for the unbending integrity and fortitude of Jesus, amid his extreme humiliation and undeserved abasement, is seen in the prospect which was set before him, as another motive for noble action. St. Paul said to the Hebrews, "Let us run with patience the race which is set before us; looking unto Jesus, the author and finisher of our faith, who for the *joy that was set before him*, endured the cross, despising the shame, and is set down at the right hand of the Majesty on high." And even the words subsequent to the passage which we are considering, give us to understand, that the exaltation and ultimate honor of the Lord Jesus, were the result of his faithfulness. The apostle saith, "Wherefore God also hath highly exalted him, and given him a name which is above every name." Remarkable transition of state and character! From a man of no reputation, in a servant's form, exalted through perseverance even unto death by crucifixion, to an elevation vastly above the principalities of angels. Glorious reward,—well deserved exaltation, when he, who was crucified between two thieves, was seated at the right hand of God and admired and loved by the hosts of heaven.

But the last reason which will now be noticed, why Jesus pursued a course of humiliation, may be found in the consideration that he was seeking the felicity of others, as the means of advancing his own final honor. The perfecting of his own character was as inseparably connected with the salvation and bliss of man, as a cause is with the effect which it is certain to produce. Than this truth, no one can be more important, pertaining to the mediatorial character of Christ. Wherefore, we are expressly told that, God hath highly exalted and honored his Son, "That at (or in) the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It must be considered that this view of the subject preserves a glorious connexion between the character of Christ and the work which he accomplishes. The "name" which is above all others, is Jesus or Saviour; and the saved multitude, consisting of all in heaven, on earth, and under the earth, are represented as bowing the knee in cheerful obedience, and confessing

with the tongue in grateful ecstasy, that the Lord of glory is worthy of divine honor, as the most obedient Son of the adorable Father. Transporting contemplations! Frozen must be the heart that would not beat high with rapture, in anticipations so glorious! Who can behold, by the clear eye of faith, the once rejected, calumniated and despised Nazarene, exalted to the throne of imperial dignity, and wielding the bright sceptre of mercy and righteousness, over a universe of happy and submissive intelligences, and remain unmoved? The haughty scribe—the vaunting pharisee—the stubborn ruler—the indifferent centurion, the merciless executioner, and noisy rabble, who exclaimed, "Crucify him! crucify him"—together with Herod, Pontius Pilate, the Gentiles and people of Israel; yea, all who tauntingly said, "We will not have this man to reign over us;"—all these will be found among that innumerable concourse of love-subdued subjects, whose blissful employment shall be, to celebrate the praises of God and the Lamb.

Marvel ye then, candid readers, that with objects of such incalculable importance before him, the son of Mary and son of God, should make "himself of no reputation," in the estimation of those, who doomed him to ignominy and death? Was any thing wanting to insure his obedience, but to make the path to be pursued perfectly plain, and the object to be attained, distinctly understood? The God of our Lord Jesus Christ and the Father of our spirits demands the cheerful obedience of all accountable beings, in view of a corresponding reward. But,

III. The example of Jesus may be safely imitated; or ought we not to have said, there is no safety in neglecting to imitate him? If it was said to the primitive disciples, "He that shall seek to save his life, shall lose it," may it not be said of us,—Those that court the applause of the bigoted and the proud, shall lose the smiles and approbation of Christ? So far as a scrupulous imitation of Jesus produces it, we should prefer "no reputation," to the caresses and praises of the illiberal and superstitious. With conscientious uprightness and prudent magnanimity, the disciples of truth, must expect to meet with opposition and persecution. Let old bigotry, blind fanaticism, and toothless slander play their whispering game of low scurrility and intrigue. Let the mistaken devotees of these evil spirits, perform the drudgery of religious calumniators;—blessed be God, the pupil in the school of Christ, can look "far down" upon them, with an eye of pity, and sending an humble desire to heaven, implore upon them the forgiveness of God, and the rich blessing of better affections. Sitting at the feet of Jesus, he will learn how to live in obedience to

the divine commands, and how to die, when the dread period shall arrive, leaving in the recollection of his friends, his last lingering prayer,—*"Father forgive them;—they know not what they do."*

R. S.

[For the Christian Intelligencer.]

### Plain Truth.

MR. STREETER,—Sir, I heard a very good sermon delivered some time since, by the Rev. Mr. E—, from 1st Samuel, 17th chap. 29th verse. "And David said, what have I now done, is there not a cause?" I thought his arguments were very good, and his remarks quite impressive and just. Finally it was a reproof to all, who did not strive to spread the truth and disperse error. How lamentable, thought I, that the cause of Christ should be so much injured by all, especially by his professed followers. Why is it that professors will try to injure one another? Do they think they can sin, and not be rewarded for it? Do they think it less criminal in them now, than before they were converted? Can they wrong their fellow men, without remorse? I ask, can they feel easy, in the silent hours of the night, when they reflect on these things? If they can, "is there not a cause" to fear they have been converted to a wrong spirit, and have made a change for the worse?—I have heard much said about distilled spirits; (*and would to God it could be struck out of existence,*) they tell us it has been the means of eternal ruin to thousands and will be the means, no doubt, of sending millions to eternal damnation. Still, some of them are importers of this article, while others deal it out, by the glass, 'till they see the drunkard reel! Can I believe such people are sincere, when their preaching and practice are so at variance? Then "is there not a cause" to fear they are hypocrites?

They tell the sailors, that we are indebted to them for the superfluities of life and the luxuries of our tables, and that they are continually running the eternal risk of their souls and bodies, to bring them into our land; and yet, they use them profusely. Then "is there not a cause" to doubt their sincerity?

We are told that the souls of the heathen are precious; that we ought to dispense with all superfluities of dress, and the luxuries of life, and give them to the "missionary cause." This is contended for, by many, who are real *dandies*, dashing about with gold watch and chain, ten dollar cloth, and other things corresponding in dress. Then "is there not a cause" to say, if there are any hypocrites in the world, these are some of them?

There are some (who I thought knew better) who say, that Restorationists are not Universa-

lists. I would ask all such to consult BUCK's Theological Dictionary; and would say to them, that all who believe in Christ, and that sin and misery will end, are Universalists, whatever name they may bear.

There is established in this town, what is called a "Bible Class," for the professed purpose of obtaining biblical knowledge; and yet, not a Bible is used in it! "Is there not a cause," then, to fear that they will not be taught according to the scriptures?

In conversation with a gentleman of this town, he said, "Let me tell you, Sir, that Universalist ministers are not considered as ministers of the gospel, or Christians." When we hear such remarks from men of regular standing in society, and of respectability, who will condemn our doctrine without hearing or reading,—who say, they never heard but one universalist sermon in their lives, and that when they were but boys, "is there not a cause" to suspect that many are opposed to us through ignorance? Do not the laws of our State consider them ministers of the gospel, as well as others? are they not permitted to solemnize marriage, on the same ground as other ministers? are they not admitted as members of the masonic fraternity, free of expense, as well as others? I would ask all such to reflect on what they say, and consult Hannah Adams and Thomas Robbins, on "all Religions and ceremonies."

We had a sermon delivered here, a short time since, by Abraham Cummings, A. M. author of a late work on spectres and ghosts! The old man said, in his discourse, that Universalists believed the passage, "and these shall go away into everlasting punishment, but the righteous into life eternal," meant, that all the sins should go into everlasting misery, but the righteous, and the damned sinner, into life eternal! I was surprised to hear such a strange idea from an old man, whose head has grown grey in study. For I never believed, nor did I ever hear of any one's believing such nonsense. Does he think that his bare *say-so* will satisfy an inquiring mind, in this enlightened day? Does he still believe that his fellow mortals will be sent to eternal misery for believing that Christ is the Saviour of all, especially them that believe? It is pleasant to think that his *believing so*, does not *make it so*.

The doctrine of Universal Salvation (which I believe) is called a damnable doctrine. If it is an error, why do not some of our opposers come forward and warn us of our danger? Why neglect us if they know we are wrong? If any one is "brought out," as they term it, in their faith, and made free from hell's danger, as soon as it is known, they throng in from all quarters and fill

the house, to overflowing; but why all this, when they are *out of danger*?

I should not have made these remarks, but I am satisfied they will be useful in all places, where bigotry often stands for piety; or in places like this, where the advocates for an endless hell, think they have a right to oppress us, as far as the laws will suffer them to. All these discouragements ought not to daunt the true soldier of the cross; his motto ought to be,—ONWARD.

#### SINCERITY.

Bath, Dec. 24, 1826.

## CHRISTIAN INTELLIGENCER.

PORTLAND....SATURDAY, DECEMBER 30, 1826.

#### Subjects Postponed.

We are under the necessity of deferring the illustration of several important subjects till the commencement of the *next volume* of this paper, having neither room nor time to give them place and attention in *this*.

The passage in John, viii. 21. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come"—is considered by many, as an unanswerable objection to the final bliss of all men. Our opinion is different; and, therefore, we propose to show, by an appeal to scripture, reason and the analogy of things, that the above passage, so far from militating against that glorious doctrine, is perfectly compatible with it.

A request has also been forwarded, from several very respectable gentlemen, for us to publish an examination of the Rev. Mr. Peckham's Sermon, at the funeral of the late Doct. WHITNEY, of Gray. (See page 141.) With this, we shall also comply, with pleasure, as soon as convenience will admit; unless, as could be hoped, the task may be performed, by some abler pen. The peculiar circumstances under which the Sermon was delivered, the public manner in which it was disapproved, and the insolent, but feeble tone in which its author introduced it, before the community of readers, together with the Calvinistic *dogmas*, with which it abounds, renders an examination highly necessary. It cannot be denied that, many people, even those who are not of our denomination, are waiting with great anxiety and impatience, to see Mr. Peckham's discourse scripturally examined and its calvinistic points candidly refuted. This, we are fully persuaded, can be very conveniently and satisfactorily accomplished. But it will require more room than can possibly be spared, in this volume.

Several other requests are recollected, and will meet with suitable attention, (God willing) soon after the commencement of the *seventh volume*, provided the Editor shall open his columns, for that purpose. Perhaps, however, Br. DREW, will find time, to attend to these subjects; which would render our feeble labors unnecessary.

## Notice to Patrons.

OF SUBSCRIBERS who wish this paper discontinued, at the end of this Vol. but do not give notice of the same previous to the first of Jan. must address their communications to MR. PARKER SHELDON, of Gardiner, (Me.) Those who wish to see a specimen of the next Volume, before they form a decisive opinion, to that effect, are advised to wait, till the first Number comes out. This course is recommended, for two reasons; first, because we are persuaded that many, who might at first thought, be inclined to discontinue the work, will be so perfectly pleased with the plan of the seventh volume, that they will patronise it with cheerfulness; and secondly, because, after seeing that specimen Number, if they are not satisfied, they can return it to the Proprietor, MR. SHELDON, without incurring any expense of Postage, or imposing any on him.

But no paper will be discontinued by our direction, unless all ARREARAGES shall have been previously PAID, to the present *Editor*.

N. B. All Letters, Communications, &c. addressed to the present *Editor* of this paper, whether they relate to *past* accounts, or to the paper for the *future*, must come *Post Paid*, unless they contain two dollars or more.

All accounts of more than one year's standing, must be adjusted by the 15th of January next. This notice is respectfully addressed to *Agents*, as well as others.

## CHARITY.

*"A friend should bear a friend's infirmities."*

There is no virtue, in which men are more deficient, than in the exercise of that spirit of charity, " which beareth all things, and hopeth all things."—Though we never countenance error, yet we ought to view and reprove with tenderness, the faults of others. The pride of our own hearts, which is ever leading us astray, impels us to detect and expose the errors of our neighbors, and thus triumph in our fancied superiority. We place our own characters as a model, and every difference or deficiency receives our condemnation. Unmindful of the endless diversity of characters; the peculiar constitution of different minds; and the variety of motives which govern human actions, we mark out one path of thought and action for the whole: an attempt as absurd and impracticable, as to prescribe one orbit for all the planets which glitter in the firmament.

Charity does not require us to excuse the vices or overlook the errors of a friend. One of the best proofs of friendship, is that affectionate censorship, which watches over the actions of another, marks his errors, and sedulously labors for their correction. But it instructs us to bear, with affectionate sympathy, those eccentricities of character, those fluctuations of temper, and those little excesses, either of gaiety or depression, to which all are subject.—We should advise a friend with caution and humility, and reprove him with meekness, which would result from a

conviction that we ourselves are fallible, and that we frequently require to-day the admonitions which we so freely imparted yesterday. Another important duty is to guard and defend the reputation of a friend. The world are prying and captious, and the shafts of calumny fly too thickly to miss even the most spotless character. We need not point out the numerous occasions which present themselves to silence the calumnious hint, and rectify the equivocal remark. As the depository of his sentiments, and the confidant of his secrets, we ought ever to guard the character of a friend; and without excusing or palliating his errors, we may often throw the mantle of our protection over his foibles.

Meddling minds sometimes make a captious inquiry, which " means more than meets the ear;" the hint is improved by another; till by constant accession, the trifling inuendo swells into a mountain, and this avalanche of calumny bursts in ruin upon the innocent victim. The timely presence and interposition of a real friend would have easily prevented the calamity.

Col. Star.

## BENEVOLENCE.

" Let the sacred stream of your benevolence flow on; and though momentary impediments may impede its progress, depend upon it, it will soon surmount them. The mountain-rill, and the rivers of the valley, will, in their time, become tributary—the roses of Sharon will bloom upon their banks—the maidens of Sion will not weep by its waters—the soil it has fertilized will be reflected on its surface; and as it glides along in the sun-beam, the sons of the people will become regenerate in its baptism."

The Rev. JONATHAN WHITAKER, formerly of New Bedford, Mass. brought a suit against the Rev. Frederic Freeman, of Plymouth, for defamation of character; after a long and interesting trial, the Jury returned a verdict for the Plaintiff, assessing his damages at 1800 dollars and costs of suit.

## TO CORRESPONDENTS.

" *Theophilanthropist's* answer to " *S. Hutchinson*" was received, too late for this paper. We are happy to observe, that it evinces a kind and charitable disposition. As we shall not find it convenient to insert this communication, we are happy to consider that, the widely different views of our Correspondents, are now before our readers, under circumstances as equal as could be expected. Finally, it is questionable, whether the multiplication of arguments, on either side, would render the general subject, in dispute, more interesting or intelligible. We hope our equally esteemed friends, will be willing to leave the matter, for the consideration of readers, in the form it now stands in our pages.

## Military and Reverend Ladies.

In a list of officers to a female charitable institution, in New York, we see the names of " Mrs. General Hamilton," and the " Reverend Mrs. McAuley." Spring. Rep.

NOTICE. We have received no "Christian Visitants," of the current volume, for distribution, to new subscribers; and would advise our friends to forward their subscriptions to Br. *Drew*, of *Gardiner*.

Our friend at *Berwick*, will not be forgotten.

#### ANECDOTES OF ST. JOHN.

This venerable apostle, in one of his circuits among the christians, observed a remarkably handsome young person, he warmly recommended him to the care of a particular pastor. The young man was baptized, and for a time lived as a christian. But being gradually corrupted by company, he became idle, intemperate, and at length so dishonest, as to become a captain of a band of robbers. Some time after John had occasion to inquire of the pastor concerning the young man, who told him that he was now dead to God, and inhabited a mountain over against his church. John, in the vehemence of his charity, went to the place, and exposed himself to be taken by the robbers. Bring me, says he, to your captain, who beheld him coming. As soon as he knew the apostle, he was struck with shame and fled. The aged apostle following him cried, My son, why flyest thou from thy father, unarmed and old? Fear not, as yet there remaineth hope of salvation. Believe me, Christ has sent me. Hearing this, the young man stood still, trembled, and wept bitterly. John prayed, exhorted, and brought him back to the society of christians, nor did he leave him, till he found him fully restored by divine grace.

This apostle, being very old, and unable to say much in christian assemblies, "Children, love one another," was his constantly repeated sermon. Being asked why he told them only one thing, he answered, that nothing else was needed.

*Milner.*

#### *Anecdote of the Rev. James Armstrong.*

Some months ago the Rev. Mr. Armstrong preached at *Harmony*, near the *Wabash*, when a doctor of that place, a professed Deist or Infidel, called on his associates to accompany him, while he "attacked the Methodist," as he said. At first he asked Mr. Armstrong if he followed preaching to save souls? he answered in the affirmative. He then asked Mr. Armstrong if he ever saw a soul? "No." "If he ever heard a soul?" "No." "If he ever tasted a soul?" "No." "If he ever smelt a soul?" "No." "If he ever felt a soul?" —Yes, thank God, said Mr. Armstrong. "Well," said the doctor, "there are four of the five senses against one, to evidence that there is no soul." Mr. Armstrong then asked the gentleman if he was not a doctor of medicine? and was answered in the affirmative. He then asked the doctor, "if he ever saw a pain?" "No." "If he ever heard a pain?" "No." "If he ever tasted a pain?"

"No." "If he ever smelt a pain?" "No." "If he ever felt a pain?" "Yes." Mr. Armstrong then said, "there are also four senses against one, to evidence that there is no pain, and yet, sir, you know there is a pain, and I know there is a soul." The doctor appeared confounded and walked off.

*Indiana Gazette.*

The rage of enemies is always more active and more lasting than the affection of friends. It often happens, that some who are very much pleased to find one stand forth as a champion for their religious or political opinions, and ready to go as it were in the front of the battle; when their enemies, smarting with the wounds he has given them, traduce and vilify his character, these esteemed friends often, in a great measure, give it up, and discover much satisfaction with themselves, that they had acted in a wiser and more cautious manner.—*Witherspoon's Eccles. Char.*

#### ON GRATITUDE.

There is not a more pleasing exercise of the mind, than gratitude. It is accompanied with so great inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompence laid up for it hereafter, a generous mind would indulge in it, for the natural gratification which it affords.

If gratitude is due from man to man, how much more from man to his Maker: The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the great Author of good, and the Father of mercies. Gratitude exalts the soul into rapture, when it is exerted towards this benevolent Being, who has given us every thing we already possess, and from whom we expect every thing we yet hope for.

*ADDISON.*

#### MARRIED,

In this town, on Tuesday evening last, by Rev. Mr. Streeter, Mr. George W. Smith, merchant, to Miss Louisa Polleys.

In Warren, Mr. William Webb to Mrs. Lucy Burton—Mr. Henry Seiders to Miss Mary Starrett.

In Bideford, Mr. Solomon Hopkins to Miss Harriet Bryant—Mr. Charles Huff, of Kennebunk Port, to Miss Elizabeth Benson.

#### DIED,

In this town, on the 26th inst. Mrs. Charity Allen, aged 77 years, formerly of Beverly, Mass.

In Greene, on the 22d inst. of typhus fever, Rev. Reuben Ball, aged 46.

In Bath, suddenly, of the Quincy, Joseph H. Ingraham, son of Capt. Edwin Bailey, aged 9 months.

In Saco, Mr. Gideon D. Fernald, aged 21 years—Mr. Dominicus S. Rumery, aged 27.

In Bideford, Mr. George Hooper, aged 69.

In Whitingham, Vt. on the 8th of Nov. last, Mr. James Streeter, aged 67 years. He had been a firm believer in the doctrine of impartial salvation, for thirty years, and was resigned and joyful in the hour of death.

## POETRY.

## TRIBUTE OF GRATITUDE.

MY FRIENDS, (the dearest title giv'n  
Beneath the bending vault of heav'n,  
A name for which might angels vie,  
That dwell in realms of light on high,)  
Hear, while I sing, in grateful lays,  
The noblest part of mortal praise,  
Give thanks to whom much honor's due,  
And bear my warm respects to you.

In Helicon's harmonious springs,  
Ne'er did he bathe, who praiseful sings,  
Nor strive Parnassus' heights to gain,  
Or court the Nine's enrapt'ring strains;  
Still with a heart attun'd to joy,  
While grateful notes its strings employ,  
The song shall rise as high, or higher,  
As though 'twas from Apollo's lyre.

Were I but borne on seraphs' wings,  
To hear the notes which Gabriel sings,  
To learn the speech that angels use,  
And songs, in sun-beams wrote, peruse;  
Fain would I then to earth descend,  
And cheerful move, from friend to friend,  
To thank my benefactors there,  
And all their gen'rous deeds declare.

To you, blest donors! I would raise,  
The sentimental song of praise.  
For gifts to me, my children, wife,  
The joint companions of my life.  
Your bounties crown my feastful board,  
And comfort, health, and strength afford;  
And prattling infants' smiles approve,  
The kind expressions of your love.

Friends of the destitute! to you,  
The debt of gratitude is due;  
E'en he, whose bosom now o'erflows,  
Is taught by ev'ry wind that blows,  
To love, respect, and thank the friends,  
On whom for raiment he depends;  
With heart sincere, your favors own,  
And bear your names before the Throne.

As me ye clothe with worldly dress,  
May you be rob'd in righteousness;  
For bread, your liberal hands afford,  
Feast ye, at yon angelic board—  
Pluck heav'nly fruits from life's fair tree,  
And drink the crystal current free;  
Breathe purest air, in realms above,  
Where gardens bloom with flow'rs of love.

And must the naked, starving poor,  
Shiver with cold from door to door?  
Den'd a home, and fire that warms,  
'Mid chilling winds and blust'ring storms?  
Hail, bounteous souls! 'tis yours to show,  
What heav'n-imparted love can do;  
To disannul the dread decree,  
Of sorrow, grief and poverty.

By you the poor are freely fed,  
The sick befriended at their bed;  
Your charity her mantle brings,  
Or broods them with her lovely wings.

The widow's mansion doth rejoice,  
Made vocal by your friendly voice,  
Her tear-wet cheeks reflush'd again  
With rapture's smile, forget her pain.

As mildest rains on plants descend,  
And all their kindly infl'ence lend;  
As pearly dew-drops fall from flowers,  
Amid the ros'ate, circling bowers;  
So doth compassion's lovely tear  
Assuage our grief, allay our fears,  
Impart delights before unknown,  
And lend us raptures not her own.

Then rise, ye heav'n-bound souls! arise,  
And claim your kindred with the skies;  
There th' immortal, bright abode,  
Waits your arrival;—and your Lord,  
With out-spread hands invites you home,  
While angels bid you welcome, come;  
And saints, exalted saints, prepare,  
To hail your blest arrival there.

R. S.

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